Dawat ki Mad`au ke aitebaar se do qismein hain.
1) Ijtemai Dawat 2) Infiradi Dawat

Allah Taala Irshad farmata hai **"Tum behtareen ummat ho, tumhein logo keliye paida kiya gaya hai, tum bhalai ka hukm dete ho aur burai se rokte ho aur Allah par eeman rakhte ho"** (Surah Aale Imran, 110) Maloom huwa ke Dawat-e-Ilallah aur iske taqazo ko pura karna ijtemai hesiyat se puri ummat ki zimmedari hai, Alhamdolillah! Moujuda daur mein ijtemai dawat ka nizam toote phoote andaaz hi mein sahi kisi na kisi had tak qayam hai, Samaj-wa-Mashra ki islah-wa-terbiyat mein bahut si tehreeke aur jamatein kaam kar rahi hai, Allah Taala ke deen ki nashr-o-isha`at aur dawat-e-kitaab-o-sunnat ki farog mein masajid-wa-madaris aur wahan ki dawati sargarmiyoun ka bahut bada hissa hai, ye jamat, durus-wa-bayanaat, ijtemat aur deeni program ijtemai dawat ki mukhtalif shaklein hein jo badi hi ahemiyat ki haamil aur qaabil-e-qadr koshishein hein, ek mazboot nizaam ke tehat in dawati sargarmiyon ko jari rehna chahiye, hamari deeni iqdaar ki hifazat, nayi nasal ki islah-wa-tarbiyat aur islami soch-wa-fikar ko parwaan chadne ka yahi bunyadi zarya hein.

Magar sath hi sath badalte huwe samaji-wa-Mashrati aur mulki soorat-e-haal ke pas manzar mein infiradi-wa-shaksi dawat ki ahemiyat-wa-fawaeid ka inkaar nahi kiya ja sakta, infiradi dawat se hamari murad: Har musalman mard-o-aurat ka apne hudood mein reh kar shakshi-wa-infiraadi hesiyat se Allah ke deen ki tablig-wa-isha`at ke liye apni zimmedari ko samajhna, ke ba-hesiyat musalman Allah Taala ne infiradi tor par hamein kis tarah ki zimmedariyon ka paaband tahraya hai, Islami faraiz aur huqooq-wa-ebadaat ki adaigi ke sath sath apne biwi baccho aur maatehto ke sath, rishtedaro aur paas pados mein rehne walo aur subha-shaam milne julne walo ki sath Taalim-wa-tarbiyat aur islah-wa-dawat ke baab mein kis tarah ki zimmedariyan hum par aayed hoti hai, kisi bhi neki aur bhalai ke farog mein be-hayahi aur munkiraat ke rok tham mein hum kya role ada kar sakte hein, Nabi Kareem ﷺ ne farmaya **"Tum mein ka har aadmi zimmedaar hai aur woh apni zimmedari ki babat baaz purs honge, haakim-e-waqt apni ri`aaya ka nigraan hai is ke baare mein is se sawal hoga, aadmi apne ghar walo ki nigraan hai woh is bare mein pucha jayega, aurat apne shohar ke ghar ki nigraan-wa-muhafiz hai is ke matehto ke bare mein baaz purs hoga"** (Bukhari, 893) goya samaj-wa-ma`ashra mein har fard kisi na kisi wajah se zimmedaar aur bahut se huqooq ki adaigi ka paaband kiya gaya hai aur deeni aur dunyawi kaamyabi ke liye is ka mutalba hai ke apni zimmedari ko pohchane aur is farz-e-mansabi ko ada kare. Nabi Kareem ﷺ ne farmaya **"jis ne kisi neki aur khair ki taraf bulaya to is ke liye is neki par amal karne wale hi ki misl ajar-wa-sawab hai, aur us ke ajar-wa-sawab mein kuch bhi kami na hogi aur jis shakhs ne zalalat-wa-gumrahi ki taraf dawat di to is gunah par amal karne wale hi ki misl is par gunha hai aur is ke gunah se kuch kami bhi na hogi"** (Sahi Muslim, 2674).

Seerat Rasool ﷺ mein har waqt infiradi dawat ke namoone milte hein, Allah ke Rasool pyare habib ﷺ jab Rasool banay gaye aur Aap ne apni dawat ka aagaz kiya to sab se pehle apne jigri dost Hazrat Abu Bakr Siddique رضي الله عنه ke paas tashreef laye aur khabar di ke Abu bakr! Allah ne mujhe Nabi-wa-Rasool banaya hai aur Eeman laane ki dawat di, chunke Abu Bakr Siddique رضي الله عنه Aap ki saaf suthri zindagi se waqif the, dosti ke mahol ne itna qareeb kar diya tha ke jaise Aap ko isi dawat ka intezaar tha, fauran Aap ki dawat ko qabool kar liya aur kalma padh kar islam mein dakhil ho gaye, Nabi Kareem ﷺ farmate hai **"Jis kisi ko mein ne islam ki dawat pesh ki to ise zaroor kuch na kuch jhijhak raha siway Abu Bakr Siddique ke"** (Jame Al Usool, Ibne kaseer 8:585) Ibne Kaseer رحمه الله bayan karte hai ke **"Jab Nabi Kareem ﷺ apni baat keh kar farig huwe aur fauran Abu Bakr Siddique رضي الله عنه eeman le aaye"** (Albidaya wan Nihaya 3:29)

Nabi Kareem ﷺ in ke paas se nikle to inta khush the ke makka ke itraaf ki dono pahadiyo ke darmiyaan koi itna khush na huwa hoga jitna ke Aap Abu Bakr Siddique رضي الله عنه ke eeman laane se khush huwe, Abu Bakr Siddique رضي الله عنه ne eeman lane ke baad apna sab kuch Allah ke deen ke liye waqf kar diya, har waqt Nabi Kareem ﷺ ke sath khade rahe, chunke Aap ek tazir the, Aap ke contact bahut wasi the, Sharafat, Paaki safai aur Gurba logo ka khayal rakhne ke aala mayaar par fayez the, is liye ahle makka bhi Aap ko qadr ki nigah se dekhte the, Ma`ashre mein Aap ki ek hesiyat aur pehchan thi, Qabool-e-Islam ke baad Aap ne apne khaas dosto par infiradi hesiyat se kaam karna shuru kiya, Hazrat Usman bin Affan, Abdur Rehman Bin Aouf, Talha, Zubair, Saad bin Abi Waqqas (raziallah anhum ajmaeen) aur sabeqeen awwaleen ki ek jamat Aap ke hath par islam ko qabool kiya, Makka ki sar zameen par Aap ki dawat khufiya andaaz mein dheere dheere parwaan chadne lagi, Infiradi tor par Nabi Kareem ﷺ Abu Bakr Siddique رضي الله عنه , Hazrat Ali رضي الله عنه aur doosre sahaba kiraam apne ma-tehat logo aur halqo mein dawat ka kaam karne lage, logo se shakshi mulaqaat karte aur inhein dawat dete, bal aakhir khamosh dawat ka ye pehla marhala jo taqreeban teen salo par mushtamil hai, infiradi koshisho ke natize mein taqreeban pachas (50) afraad islam mein dakhil huwe, phir jab ye aayat nazil huwi "Aye Nabi! Aap apne qareebi rishtedaro ki daraiye" (Surah Shora, 214), Aap ﷺ ne safa pahadi par chad kar aawaz lagai aur logo ko jama hone ke baad Aap ne logo ko Allah ke azab se daraya aur eeman lane ki dawat di, har qabile ke paas ja kar islam ki dawat ko pohchaya, mousam-e-Hajj mein Aap ko maloom ho jaata ke koi qafila baahar se aaya hai Aap is ke paas pohanch jaate inhein islam ki dawat dete, hatta ke makka ke bazaaro mein elaniya tor par Aap logo ko Allah ki taraf bulate hein.

Imam Ahmed bin Hambal رحمه الله ne apni musnad mein sahi sand ke sath naqal kiya hai "Nabi Kareem ﷺ zulmajaz, ataaz ki mandiyo mein jahan log kharid-o-farokht kar rahe hote wahan ja kar kehte "Aye logo! Keh do Allah ke siwa koi Maabood bar haqq nahi hai kamyaab ho jaonge" Abujahal Aap par dhool matti phekta aur kehta Aye logo! Apne deen ke baare mein is shakhs ke dhoke mein mat aana, ye chahta hai ke tum apne maabudo ko chodh do, Laat-o-Uzza ko chodh do, Nabi Kareem ﷺ Abujahal ki taraf tawajja nahi karte" (Musnad Ahmed, asnada sahi, 16603).

Sardaraan-e-Quresh aur Mushrikeen Makka ne har mumkin koshish tareeqe se islam ki dawat ko rokne ki koshish ki, Islam ki aagosh mein aane walo ko be panah taklifein di gai, aise halaat mein Nabi Kareem ﷺ Dar-e-Arqam mein chup kar islam qabool karne walo ka tazkiya-wa-tarbiyat karte, Shirk-o-But parasti ki galazat-wa-gandagi se in ko saaf karte, Aap ki sohbat mein tarbiyat haasil karne wale eeman-o-yaqeen aur isteqaamat ki

chataan ban kar baatil ke saamne seena khol kar khade ho gaye, aur Allah ke deen ki nashr-o-eshaat ke liye apna sab kuch qurbaan kar diya, andaza kijiye ke aaj insaan maal-o-doulat ki khatir apne eeman bech deta hai magar doosra rukh ye hai ke **Sohaib Roomi رضي الله عنه ne jab madina hizrat karne ka irada kiya, qafiro ko maaloom huwa, kehne lage Aye Sohaib ! tum hamare paas haqeer aur faqeer ban kar aaye the, tum ne maal-o-doulat yahi se kamaya hai aur tum maal-o-doulat lekar yahan se jaana chahte ho, Allah ki qasam! aisa nahi ho sakta, Hazrat Sohaib رضي الله عنه ne kaha "Agar mein apni doulat tumhein de dun to tum mera raasta chodh doge, kaha: Haan! puri zindagi ka kamaya huwa sarmaya eeman ki hifazat ki khatir luta diya,** Nabi Kareem ﷺ ki khidmat mein pohnche Aap ne farmaya **"Suhaib ne faide ka souda kar liya, Suhaib kamyaab ho gaya"** (Tabqaat Ibn Saad, Bk: 3, Page: 228). Seerat ka ye pehlu aur makki zindagi ke ibtedai hallat aur dawat ki kamyaabi nazuk se nazuk mod par ek musalman ko hosla faraham karti hai, shakht-wa-sust halaat mein bhi infiradi dawat manzil-e-maqsood ko pa leti hai, kisi bhi islami mashre ki deeni istehkaam ke liye infiradi-wa-shakshi koshisho ki bunyadein badi gehri hoti hai aur bada mufeed tar natiza samne aata hai, seerat mein madni daur ke ibtedai halaat ko samne rakh kar Hazrat Mus`ab Bin Umair رضي الله عنه ki dawati koshishein aur is ke samraat-wa-barkaat ko dekha ja sakta hai ke jab Nabi Kareem ﷺ madina pohanche to islam madine ke har har ghar mein dakhil ho chuka the.

Infiradi dawat ki Khususiyaat :

Infiradi Dawat bilkul aasaan hoti hai, koi bhi kaam karte huwe, kahin bhi rehte huwe, rozmarrah ki mashguliyaat mein har shakhs kahin na kahin aur kisi na kisi peshe se juda hota hai, insaan mohtazi hone ki wajeh se apni zarurto ki takmeel aur rahen sahen mein doosro se ta`alluq qayam karne, milne julne aur apna dukh sukh bantne mein ek doosre ka shareek hota hai, dunyawi zindagi ki zarurto ke sath sath mamooli koshish se ba`aasaani dawat-wa-islam ka kaam bhi anjaam de sakta hai.

Mauzooda Daur mein har shaksh badi hi masroof zindagi basar karta hai, Maal-o-doulat ne is had tak mutasir kiya hai ke is ke paas asal maqsad-e-hayaat ke liye sochne ki fursat hi nahi hai, waqt nikal kar kisi deeni

majlis mein shirkat aur wahan se deeni istefada is ke liye mahaal sa lagta hai, infiradi dawat ke zariye aise logo tak bhi pohancha ja sakta hai.

- Infiradi dawat mein tafsili baat karne ka mauqa milta hai, is ki halat, zehni-wa-fikri pukhtagi, shukook-wa-subhaat se waqfiyat hasil ki ja sakti hai, is ke aeterazaat ka itminaan bakhs jawab diya ja sakta hai.
- Infiradi dawat se bahut jald dawat ke maidaan mein kaam karne walo ki ek jamat tayyar hoti hai, aur umooman har nayi jagah se chand hi afraad uth khate hote hein aur aahista aahista ahle haq ka karwaan banta jaata hai.
- Ijtemai dawat ka ek wasi maidaan hai, ek badi taadaat is se mustafid hoti hai, magar infiradi dawat baaz aisi jagho par bhi anjaam di ja sakti hai jahan ijtemai shakal mahal to nahi, albatta mushkil zaroor hoti hai.
- Infiradi dawat mein saamne wale ke halaat aur zehni kefiyaat se aagahi hasil hoti hai aur bharpoor mauqa milta hai ke kis tarah se madu ke halaat ke mutabiq dawat pesh ki jaye.
- Ijtemai Dawat mein daee baaz umoor mein doosro ke sahare ho jaata hai, magar infiradi dawat ka pura inhesaar tanha daee par hota hai jis ki wajeh se daee ke andar ehsaas zimmedari paida hoti hai.
- Ijtemai Dawat ke bilmuqabil Infiradi dawat mein wasail-o-asbaab aur ikhrajaat ka bojh kam hota hai, jis ke sabab ba-aasani kahin bhi shakshi tor par dawat ka kaam kiya ja sakta hai.
- Infiradi Dawat mein daee bahut had tak aazaad hota hai kisi tarah ki koi pabandi nahi hoti, Masjid Madrasa mein ho ya Hotelo, Chouraho aur Parko mein ho, Kharid-o-Farokht kar raha ho ya safar-wa-hazar mein ho, garz ye ke kahin par bhi ho, infiradi sateh par in tamam jagho par dawat ka kaam ba-aasani anzaam diya ja sakta hai.
- Infiradi dawat mein logo se door hone ki wajeh se Shorat Talbi aur dikhawa ke imkaanaat kam hote hai, illa ye ke is ke peeche insaan ka kya maqsad ho.

Allah Taala hamein Dawat-o-Tablig mein infiradi dawat ko samajh kar is par amal karne ki taufeeq ata farmai. aameen

24

بسم الله الرحمن الرحيم

Juma ka Paigam

Moujuda Halaat mein Infiradi Dawat ki Ahemiyat

Compiled by :
Mohammed Arshad Sikrawi

Transliterated by :
Shaykh Abdul Ahad Sanabili

al-birr foundation

81/82, Kotwala House,Dr. Mascarenhas Road, Sitafal Wadi, Mazgaon, Mumbai-400010.

Call : 08767 333 555 / 9920 955 597

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